

Tuesday January 22, 1963
Played on March 14, 1963

TABLE OF CONTENTS

Becoming clear about purpose of work; how would you be on an uninhabited island. Interest will remain if ideas are put to practise.

What happens to people who follow other ways of development?

Brunton's expose on meditation; creating a vacuum thru mental concentration which is then filled by the overself. Meditation on the question 'Who am I.'

The importance of impartiality. The vertical line connecting levels.

Nay Ripp: Report on task to 'work like hell.'

Mr. Nyland: Regarding mechanical habits as enemies. Wiggling ~~them~~ them loose with a crowbar. Gurdjieff's system different from Maharishi in that interest is in what and then how I am rather than who I am.

Ruth Axelrod: In state of self remembering, became impartial altho that was not the aim; the aim was to remember myself.

Mr. Nyland: The three requirements for objectivity become fused like gnarled roots; can be still seen but not untied. The test of awarness is to break down into the three component parts. Participating and going back down to Earth.

Trudy Bartel: (in reference to the last answer) Is this only in memory?

Mr. Nyland: Defining what happened in a moment by means of memory. It can be also realized in a moment of intensity. The value of memory.

Mildred Mayers: About 'moment of acceptance.'

Mr. Nyland: Acceptance static, the beginning of awarness which is dynamic. Being without manifestation.

Terry Owens: Problem of knowing when to give attention to something else and not become like a 'mummy'.

Mr. Nyland: Do both, remain aware in both. Gurdjieff's attitude towards accidental happenings - he created them. No one can take what I am willing to give.

Mary Whittenbury: Report on breathing exercise; became aware of blood circulation.

Mr. Nyland: Not necessary to define what takes place. Becoming master of breathing. Becoming president of ones body the way sons work their was up in a business.

Dick Wachtel: Loses wish to work after leaving influence of the group.

Mr. Nyland: Come back and get the wish again. Write a promise in blood.

Lotte Karmann: About being and doing.

Mr. Nyland: The three fold expression of being in the doing of the centers. What life does when it is in a material form; its wish to get away; to grow.

Trudy Bartel: What are the possibilities for tape evenings?

Mr. Nyland: Dependant on quantity this time rather than quality and why.

Tuesday January 22, 1963
Played on February 14, 1963
MARCH

So, we have another work evening, huh. Try to uncover certain things. Try to find a certain line of clarity. We are trying to realize what we are engaged in; what we should do if we want to do it. And first we must know that we want to; we want to do something. All of us, in some form or other, must come to that conclusion that something is at stake and that we are faced with a problem. All of us have that problem, some a little stronger than for other, without any question. But, at the same time, the problem remains in principle exactly the same.

We are here. We are alive. We have a way of doing things and feeling and thinking. And we have relationships and we have responsibilities. And we live as human beings on Earth. In whatever the relationships are, we try to fulfill them like we ought to, according to whatever is, at the present time, our own morality. And in that, something else must be there because we must not deny that and we must also be very clear about it because what we try to talk about is not something that belongs to ordinary life naturally. But it has to be introduced in ordinary life for a very definite purpose. And we have to be clear about that purpose. If we do not understand that, we will never understand the real reason for wanting to work. And if we do not understand that reason, then we will not continue. That is, we will be up against certain things in life which will, at a certain time, become very difficult. We will not, in our endeavor, in our wish, even if at the present time, it is very strong and, of course, at times it can be extremely strong so that you can say to yourself, "Nothing in the whole world will ever make me forget my desire to work and I see in that the possibility that if I only work, that I can get somewhere and I will

find an answer to questions which I now have."

And, at the same time, you must realize that that kind of a statement, even if you make it now and you may make it frequently, is probably not enough to sustain a constant effort to be really as if you are on an uninhabited island by yourself. What would you do? Because gradually life will take over again and again. And there are many things in life which constantly will come up and tell you that you can find a short cut; that you do not have to do that kind of work; that it can be done with ordinary little means, insignificant means; that it can be done by just thinking in the right direction, or by feeling well, or hoping that it will come or praying a little bit and maybe that sometimes it will be alright. And, after all, if you experience certain things that do not seem to jive or do not seem to fit, that there is something in you that says, "It does not matter at all because after all, this is life."

We will all come to that without any exception if you continue to have interest. And your interest, you are not sure about and you may lose. Some kind of experience in your life might, at the time, start you to question about yourself, to question the ideas, to question everybody connected with it; to question it because you see certain ways of manifesting in accordance with ideas or with work or so-called work, and you will get a doubt in your mind; Am I in the right direction? Am I really on the track of something? Am I really going in the right direction for myself? And at such a time, you must know what to do and you must know how to ~~xx~~ come to what I would call the right conclusion. It has to be based on an experience of yourself that there is then in you a crying need.

We are associating with work by trying to put work to

practise, whatever you know; in a small way, in a bigger way, intense, sometimes not so intense, but constantly having/in mind as if something is still ahead of you and you want to reach and you cannot reach it and you know that you cannot really reach it but, at least, you have for yourself something that is constantly in front, moving away as you move. But still, because of that, this illusiveness probably will give you much more encouragement because in the pursuit of that kind of aim, you will find out certain things about yourself which are correct; which are correct from a human standpoint, which are correct from the standpoint of a human being becoming what he ought to be.

On that kind of a basis, we can continue to work and we will not lose interest. And it does not matter if you then go to an island and you are by yourself. You will continue because the relationship then is established between you and your conscience; you and your God and God will be always with you. The same way as your conscience always will be with you. But, for the time being, we are still here and we are still groping.

Because you must know that there are many things that I am sure that we do not understand. And that we have to go over again, time and time again in order to clarify, even if we so-called belong to a Tuesday group. And even if we can assume that we are already past a certain point where we will not return any more to the original way of living, that nevertheless, we will have our difficulties. Let's assume that we are, as far as the octave is concerned, perhaps a little bit past Fa. Do not think for a moment that Sol La Si is not an extremely difficult road. And it continues to become much more difficult as you grow further, as you discover more, as you find out how many

things there are so deeply ingrained in one that only if you cut it, if you actually burn it with a torch, you will not be able to get rid of it.

So, we are talking about a serious question of life: How to make out of ones life, as we know it, something that is worthwhile and for that now we want to work. We want to work together. We want to understand fundamentals, problems.

I have been thinking a great deal about this necessity of here we claim we follow Gurdjieff. We claim that the solution of life, these life questions, is in the direction of objectivity and that that is the only way by which we could reach a higher level. And again, such a statement, we are now at the place where we ought to question it, and say, "Is it really so?" What happens, for instance, to meditation? What happens, for instance, to mystics? What happens to Sufi, Maharishi? The different religions we know about? We try to understand sometimes. Don't such people reach a certain height of understanding? And, if they do, do they apply the same method or do they, by applying a different method, reach, at a certain point, identical means?

It is very important to consider this because you cannot just throw out of the window everybody who has never heard of Gurdjieff. And you certainly, at the present time, when there are people like Krishnamurti, who surely have heard about Gurdjieff, or Jerald Heard or any of such people who do write every once in a while very good things, and who seem to be according to ~~us~~, let's call, pre-conceived notions, very close to the reality of truth. The question is then: What are we and who are we to be able to judge about such people who perhaps have much more experience than we have? And so it behooves us to be ~~more~~ quite meek in front of such statements.

I came across something of Brunton quite recently. And of course you know who he is: In search of Secret India, Egypt, The

Wisdom of the Overself; things of that kind. You probably have read some. There is a little book in which he, what he calls, it is like a trip to Maharshi, where Maharshi lived, Arachuntala, the hill where Maharshi had his little, you might call it, abode and I think also where he was buried. Brunton simply uses that as a means of expressing for himself certain things that he wants to get off his chest. And he tries to indicate there the method, that is, Maharshi's; at least he refers to it. But he tries to concentrate on one things, that is, giving a method and the method consists in meditation. And he believes that because of that, in a certain way, the overself, that is, the real self, that what we would call Self with a capital S, can, at a certain time, enter into a void or a vacuum which has been created because of this meditating. I do not know how much you know about meditation according to Buddhist religion. I do not know if you ever have tried it. "editation and concentration of the mind, it is a mental process inwhich the mind tries to concentrate on a certain object. And it is as if the mind then with all its force, all its energy, trying to exclude everything else from the outside, concentrates on one thing only and focuses its attention on that one object. Thinking in that way, and the necessity of wishing to do this with ones mental faculty and the concentration effort which is expressed also in a certain posture of the body, that then, because of this, there is a certain unity. And then, in that unity, there would be a creation of I. Brunton explains it a little differently. And, according to him, it is also the wisdom as given by certain sages, the way he interprets it. He says, instead of the object, and kind of an object which of course would be useful as far as concentration of meditation is concerned, the object should be the

questions Who am I? When Who Am I becomes an object of this intensive concentrated meditation, there is a certain point when everything drops away, including Who Am I as a question. And, because of that, the overself which is always around, starts to come in and fills the empty space.

It is a very interesting way of looking at ~~xxxxx~~ work. It does not mean I think it is identical to what we understand by work because this excessive concentration of a mind on a certain object, the difficulty is that even if the object is Who Am I, how to make that disappear. And the disappearance can be either by a I existing outside of such concentration and taking it away, or it can be on account of the mind acquiring a faculty at that moment of concentration, at that moment of becoming impartial, loses its interest in having Who Am I as an object.

I think it is worthwhile to think about this because if actually in that kind of pursuit, it is a religious method, it is a way, it is how we can we reach the same kind of a goal and if, for a little while, the roads are different, do we come afterwards more close to the goal, close to the moment of realization, to the question of; Is it then at that time the same in principle?

Now, if that is the case, and I leave it alone because you can think about it and see what you actually could accomplish if you would try to concentrate in that manner. Is Who Am I a substitute for oneself. If I have to learn how to become impartial to Who Am I, I do not become impartial to a question which is insoluble. I become impartial to myself which is concrete. And then, if I learn how to be impartial, then the solution is of course obvious. Because if I really am impartial to anything, including my body which is so dear to me, then I have reached the possibility of not seeing any longer that what is my body. I have lost that kind of interest and then there is an empty space for the attention which does not know

where to go.

So, if we work and we forget to mention impartiality, even if we do mention it, if it is not understood, *sous entendu*, that then that constantly must appear in any kind of effort. If I do not take work in that sense, I do not work. I have to understand this because impartiality is the only way by which I can change subjectivity into objectivity. And if it is a question of objectivity which is of a different kind of level, since everything on this level I call, by definition, subjective, and if my purpose is to go to a higher level where there is no subjectivity or at least less of it, this is again, by definition, the reason why I wish to evolve to a higher point. Then, at any one time, that I think * and that I feel and that I want to do something, I must introduce a quality that belongs to a higher level. And that quality is the present time, since we are rather limited in our sense and our ability of our mind, can only be the concept of being objective.

There are other concepts but they are much too far away. We will have them when we reach a different level and they have to do with a being on that level functioning. There are concepts that belong to an emotional center of a higher being. But don't let's worry about it.

For us, the line which connects one level with another is a vertical line on the time duration or the time endurance line. It is that, by means of that, that I reach something that I now cannot reach when I stretch my arms out. At most, I can pray in that condition but I cannot get there. I have to learn how to become light enough, to mount, to arise, to float off in the direction of that higher level and away from Earth.

Let's talk about question. Let's talk about your difficulties. What is it that you found this week? What is it that you want to talk about? What can we do to help clarify if you are stuck?

May Rippa: Last week I felt a need to start making regular efforts again after not having done so for a couple of weeks as you told me to. What prompted me to say that was an experience I had in a life situation where I felt myself taken again and where I became completely indentified with a certain manifestation. And at the same time, I saw this but I couldn't do anything about it. But in addition to that, I felt a determination not to lose everything that I had been trying to build for myself, particularly within the number of weeks just previous to that. And so I felt what I had, (-?*) was, had become very important to me. And when I say I felt I had to start making regular efforts again you said work like hell. So I tried to start working as I felt I should this week. The first day I did not know, I tried to think of what to do and I felt I had to drive myself and force myself insome way to work in that manner. And I tried to sense first for a few mornings. I tried for half an hour. I couldn't do anything. I felt very tense, very tired. I kept forcing myself. I felt under a certain pressure. I tried to -? but I couldn't do anything. Also, I tried to hear myself speak. I tried to become aware of my facial expressions. I tried to stop during the day everyxfk hour for five minutes. And always during this time I felt this pushing. I was driving myself. And then I had to stop because I felt I was....

Mr. Nyland: Wasn't that the idea? When one says, "Work like hell", does not it mean that you push yourself?

May: Yes, that was why I did it. And then I did it to the point where I gave up. And I thought I would try a new attack in working

Mr. Nyland: Was this still the first day?

May: No, it was the third day. I thought I would try a new attack, and trying to wha I remembered, what I had achieved in the weeks previous to that, when I tried to become quiet. And I tried to work in that way. And then, when I did that, I seemed to be able to pick up again and reached a certain something for myself that I had started to build before. It was diffe ent from what I was trying to do previous to that. I felt that I wanted to work that way. I felt as tho -?-. I don't know if it was right and I want to check with you. But I came to a certain quiet state. And I felt more, better able to reach (-?-) of unity again. And I felt I was doing what was tight for me at the time.

Mr. Nyland: Did you make for any one day a very specific task?

May: I tried to, yes. One day I was able to -? when I stopped five minutes every hour during the work day and I tried to come to myself.

Mr. Nyland: Have you certain habits in speech?

May: I believe I do.

Mr. Nyland: Do you use the same kind of words?

May: The same kind of words?

Mr. Nyland: For instance, 'you know' or 'I see' or 'isn't it so'. Like

that. You have?

May: ???

Mr. Nyland: Can you find them? You ought to know your speech by this time.

May: Yes, I think I do.

Mr. Nyland: Have you any gestures that accompany such a remark?

May: Yes.

Mr. Nyland: Your hands.

May: Sometimes, mostly facial expressions.

Mr. Nyland: Now a special task for a day is not use any of that.

May: You use?

Mr. Nyland: Something else. Circumscribe it if you like. Go around it. Do not use it as a typical expression. I do not know if you say, "I hope you see what I mean." Do you use that expression?

May: I think so sometimes.

Mr. Nyland: Is there something that you do use when you explain something?

May: I have certain ~~um~~ mannerisms.

Mr. Nyland: Not so much mannerisms. You have to have words for this. In your office, find something that you really use at least ten or twenty times a day and fight against that. That is, you make that your enemy. You see in it that that what you use as an ordinary habitual way of expressing is your enemy because certainly when you use it you are not awake. And the fact that it is a habit means that if you fight against it, it could give you a chance to be awake. And you will show that you are awake by not using it. You see, how is it with ordinary life?

I have many times a realization that I am a slave, that I am carried away by certain thoughts. Sometimes I say, "I am a machine." I behave in a certain stereotyped way already predetermined or almost

predestined. Something that I always will do in the same way all the time, my reaction will be always the same. These are the kind of habits of course that belong to me and make me as a personality and by which other people will recognize me. Even to the extent that they know on what foot to step.

So, exactly the same way, I am, at the present time, under the influence of all these little, I call them, enemies, but they are like my little masters. They determine what I do, what I think and what I feel. And my attitude towards them is, all of it, I want to see all of it. I want to find out that you are and then I will acknowledge your existence by telling you to get out. You see, other wise I do not even acknowledge their existence because it is a habit which is so completely unconscious that I do not know any more that I do that or something else. I have to go contrary in the connections between the different manifestations which all belong together. When I say something, I use my hand, I have an expression on my face, I probably use a tone of my voice belonging to whatever I say, I have a certain posture that goes with it. All of this I have to see as something that is a habitual way of behavior. And I simply take out one of them and the rest have to fall apart. You see, they belong together. That is why it is a good thing to get started on them, of something that is a habitual manifestation in different directions. And now you take one of these expressions out and the rest is not at home any more and they become noticeable. And you will see then your habit by seeing any one of these strange forms of behavior which are lost. If you know what I mean.

May: For one day?

Mr. Nyland: Yes, I would say for one day. You have to select a little bit. When I say, "Work like hell", it does not mean that you have to do everything concentrated in one or two days. But I

would say I take something that I am quite aware of which is a habitu~~m~~ which I do all the time in my attitude maybe towards someone all the time the same way, or in what I do regarding myself always the same way, eating, putting on a dress, how I brush my teeth, what I say when I come to the office. And I go back again time and time again to the very simplest things of ordinary life ~~has~~ habits.

But this time, we take them as a means of waking up, not of eliminating them. So, I start to kind of pry into it, dig into it with a little bit of a crowbar. I wiggle them loose. I am ~~not~~ a machine. I do not realize that. I do not know. Really I do not because I do not experience that all the parts of me belong together as a machine. And that they are connected as if my arms or elbows have a little bolt in them with a screw. And I take a crowbar and I pry. I dig a little. It hurts. It is not so easy. And I have to do it when I am alone and I do not depend on someone else ~~feeling~~ me because I do not want other people, at the present time, to know as much about myself as I could know about myself. It is really that other people already know much more about me than I know and it is such a shame. They can look at me and see my habits and I do not see them. So, I take every kind of a phase, how I express myself in this way, in that way, in washing my hands. How do you wash? Like this? Have you a certain method in washing? And then this? And then this? And then you wash it under? How do you wash it? Do you know?

May: I will have to observe.

Mr. Nylands: Haven't you done that yet? Don't you know? When you take a bath, do you do it always the same way? Do you get out of bed with your left foot or right foot? You know little things about yourself? Do you ever pray before you go to bed? In front

of the bed, on your knees, pray. Unusual maybe. If it is not unusual do not do it. That is, if you do it, don't do it. You know what I mean? I break habits by changing them. Not for the sake of changing them, not because the others are so much better, but I simply want to find out what I do, how I do it. How am I regarding some people I see every day who I greet? Your father. It is a very good thing. Arguing is another one; telling people, telling them off. Again we go back to very simple things of ~~xx~~ ordinary life because that is where the solution begins.

The solution is not in the philosophy that I talked about a little while ago. The solution is in how to wash my hands and am I there while I wash my hands. With other words, How I wash my hands. Maharishi may be interested in who am I. I am interested in what am I, and then how am I. Not who am I. Gurdjieff is interested first in what. That is study. That is the preliminaries. That is the accumulation of data. And then how it when I am awake, I continue with what I do. Then I find out who I am.

You make your own tasks this week. You can write it up the day before. You can sit down in the morning and say, "Today I tackle this. I know this is a habit. Not pernicious, a habit, very simple, a little bit of a habit; eating with your right hand, I do not care, smoking in a certain way. You know, sit at your desk before you get settled. You are driving a car for instance. Lots of people go thru motions before then can sit down and drive. It is amazing what they do not do and what they do."

Ruthie, you had your hand up.

Ruth Axelrod: I get a little worried when I hear you say that

unless an aim or an effort includes impartiality, it is not work. Now, the ~~xxxx~~ last few days I have been interested in the concept of self-remembering, becoming aware of my ~~xxxx~~

existence, keeping to myself, being with myself, being aware of myself in that way. And I found on one particular day when I was given the opportunity to be able to remember myself relatively powerfully over little periods of time, that in that kind of ~~new~~ state of remembering myself, then I could be objective towards my functioning.

Mr. Nyland: Good.

Ruth: But I did not aim to be objective or impartial. I was concerned with....

Mr. Nyland: To try to become objective means I have fused in one, the three different efforts of observing, impartiality and simultaneity. These are three aspects which belong so together that they are one. I cannot separate one from the other. They are separate. They are like roots which have grown together. And I cannot separate them any longer altho I can still see the roots. You probably have seen roots of that kind once in a while. Gnarls really as if they are like Laocoön with all the snakes. It is like a Gordian knot. You still see the ropes but you cannot untie them.

This is the effort required for getting objective regarding myself as a stepping stone towards proper self remembering. So, when I become objective, it means that I have reached a certain state in which any one of these three have been functioning in a certain way. I cannot immediately say I will be objective because the objectivity that I wish regarding myself, includes that I am present to myself, something of me is present to my behavior and, in that observing, I have to become impartial regarding myself. I can leave it out but then I am not truly aware.

You seem you can also say this: In the definition of awareness is included the three component parts. But the three parts have to become one before I can start using them. Otherwise it is a quibbling of words. If I am aware of what and I am not impartial regarding that, I am not aware, I notice certain things. But

awareness means in our terminology something very specific. That is, that there is something which observes something else in such a way that it is, altho interested, impartial. This is the definition of, our definition of awareness. And do not mix it up with being aware of certain things that go in the street because I am very concerned with them. Alright? You understand now?

The question is this: I am in a state of awareness. I test myself. I break down this awareness into its three component parts. And I say, "Do I see it?" I am aware to something. So, do I see that to which I am aware? Am I impartial to that what I see? And do I see it at the moment when it, that, manifests? If the answer is yes, then I conclude that I am aware or I am in a state of awareness and I try to maintain all three parallel lines, gnarled together if you like, but fused into one with component parts, as it were, still showing.

Because I am in the process. I have not reached as yet the level of constant awareness. If I reach that, if I reach the constant awareness, I have no further use for anything that has led me there. All I am is grateful to it. But I have no further desire to go back again into observation, impartiality. It is included in my state of awareness.

It is an interesting way to look at levels that way. If I go from one level to another, I am on the other level. I am not back there any more unless I wish to go back; that is, if I wish to take the component parts and go in one or one or the other direction. That is, if I wish to participate. I am aware, now I go back to Earth. Now I walk, I do, I think, I feel like a conscious being. That is a different matter. You see, you were talking about a state of self remembering, a state of awareness. You can test it by going down any one of these little ladders, down to Earth.

Trudy Bartel: But can something like this not only be done in memory?

Mr. Nyland: That is, of course, the difference. Every time when I talk about this it is already a memory. It cannot be helped.

Trudy: And not at the moment? At the moment there is....

Mr. Nyland: No, we are trying to define what happened at the moment. You see? And then, of course, you are in ordinary life, trying to explain certain things by means of a memory. The memory this time belongs to a moment of experience of objectivity. You see, the moment is there, regardless of the experience being objective or subjective. And I select now the moment when I was objective, that is, when I make ~~xxxx~~ an effort to be awake, to have by memory recall of how it was. I am talking about it now and I am in ordinary life, thinking about something that has happened before. And when I understand what took place at the moment of objectivity, then I try to produce again a moment of being objective.

With other words, I can only find out what happened in a moment of objectivity, if my memory tells me what took place or if I can continue the moment of objectivity into a little line of objectivity. And sometimes I can remember it in a certain way if the intensity of the moment of objectivity is such that it starts to over, I call it, overshadowing, as if it lights up the whole surrounding because of that depth; this whole thing become light. Then it is like a stroke of lightening. These are the three ways by which I can use memory of being objective. It is not the same as objectivity but it is a step towards understanding it so that because of that what I then experienced in my memory and such experience being desirable, I then wish again, with more strength, for the same kind of attempt.

Mildred Mayers: Mr. Nyland, in the first of the year talk now, concerning moments, you said something I never recall your referring to before and that was 'moment of acceptance'. I have been pondering on that and I do not know that I see it as you intended it. But I have, it has come to me concerning resistance and attitude and I would

see moment of acceptance and the resistance would end.

Mr. Nyland: If you simply say, "I accept what I see." Acceptance means that I have no further judgement ~~xxxx~~ or even a wish to change it. There is a term in ordinary trade when you have silk and there is a little mistake in it, you know, not woven. It is called as is. It simply means you know it is wrong, it has something wrong, but you take it as is. I take myself as I am. That is, I accept without fuss, feathers, fan fare, nothing. I am what I am, I am. So, I have no thought. And this is meant by the acceptance.

Mildred: Then when you continued, you said, 'moment of awareness,' but you don't equate those, do you?

Mr. Nyland: No, not yet, because the acceptance is the beginning of the ~~xx~~ awareness. The awareness is a state. At the same time, the moment of awareness can be at the same time where there is a moment of acceptance. And I can have a moment of acceptance which very easily leads to a moment of awareness. But a little more is ~~xxxxxx~~ included in the acceptance as compared to the awareness. I have to have, for the awareness, nothing else but that what I see with my mind. For an awareness, I have to have a feeling. Because then it is a state inwhich I am and that state is then alive. So, the difference between accepting something is probably it is cold or it is what I call static. An awareness is a dynamic quality. Almost as if, at that moment, I am ready to go. At the other, I am not ready to go; I only accept it.

I meant to say something about that tonight; about this question of being. There are really two things involved in being. Being can be as is without manifestation. Then it is a stone.

Mildred: That is being?

Mr. Nyland: Being can be with the possibility of manifestation without manifesting. That is a plant. Very often a plant who

simply lives and cannot move. And I doubt very much if it can even think and perhaps it does not feel. But, in any event, it is, but it is alive. Also a little amoeba, or a very small animal, one or two cells, exists with life. And the third is something existing with life and moving, expressing or doing. But all three are being.

Terry Owens: I have been very impressed for the past few months about what you have been saying about putting something that I can achieve in terms of putting it to the test of life and the necessity of it. But now, this is where I sort of have a new problem. I mean, suppose I am in a situation where I am doing some activity, a little thing, and I can be in such a way that I can insist on making effort after effort over a fairly long period of time. And then some thing enters the situation, a person and I know that if I give any attention to that person at all, that I just know that it is just going to fall apart, I am going to fall apart. At the same time, I see a lot of people, well, at the Foundation, who in a certain way look to me like mummies in a certain way. And I don't want to look like that.

Mr. Nyland: Maybe they have children.

Terry: Maybe it is an awful word. I don't know if you know what I mean.

Mr. Nyland: I think I know what you mean.

Terry: I don't know that it is really so funny because...

Mr. Nyland: No, you are quite right, it is not.

Terry: It repels me actually. At the same time, I have a feeling that when I am in this kind of situation where I can make efforts and someone enters the situation and I refuse to pay attention to them, then in a certain way I will become like a mummy. My own voice inside of me says don't pay attention, continue. And I feel like that is right because after all that is not really very important.

Mr. Nyland: And now you want to know the test for that?

Terry: I don't know what to do really.

Mr. Nyland: Once you say, "Stay with yourself. The next time you do it the other way.

Terry: To have a comparison or just to do both?

Mr. Nyland: To do both. Not always the same. But if you are master, you can be one or you can do the other and you will not lose it because the purpose is to remain aware. The purpose is not the accomplishment of the task. You see? It is not to create a holy state.

The purpose os to be awake. In a holy state -? - with some other present who look like mummies or yourself also, very good, but awake.

You sleep one takes it much easier. Someone comes and says, "There you are." "Yes, I will go with you." No one can take anything away from me that I am not more willing to give. You know? That is a quotation from Hamlet. "Farethee will, good bye, I take your leave sir." And Hamlet says, "No one can take it away if I am more willing to give." So, if someone takes you, you say, "You don't take me. I give it." And the ~~emphasis~~ emphasis is on I give.

Many time certain thing s happened and Gurdjieff took the responsibility. He said, "I made that happen." Maybe so, maybe not. But his attitude was that I am, at the present time, in such a state that no accident can happen to me any more. I make accidents happen. So you see, do not be too with drawn, not too insistant^h. For instance, you are busy on something and a little child comes and wants to show you something. But you are adding up a column of figures. You are almost there. What does noe do?

Terry: Well of course.

Mr. Nyland: You see what I mean? Exactly the same. What difference does it make? It does not change your being at all if you are adding up the figures or if you say, "Now, what is it, you show me." As I say, if one can become regarding that in life, much freer, as if one says, "I will go along." On my own time I can do what I wish. This time when so and so comes, it may be your time. How do I know? I am perfectly willing to give my time if you think it is your time and it is worth more.

The whole concept of one mile, two miles. Good, you go two miles. It takes more time, Maybe you sit up give minutes later at night. It is quite possible. If it happens too often, you say,

"No, I cannot do that any more because I am too tired." So, someone comes in and you say, "No Johnny, not now. I am adding up figures. Wait a minute. Then I play." Also good. You see, I have said several times, "There is time for work." There are certain things that I say, "I must do now." Something else comes up and sometimes I say, "What are you doing here? Don't bother me now. I am working. Get out." Sometimes I say, "Ah, there you are."

If I can do both, I can, at the proper time, when I need judgement, and I know what the situation is and what it requires, I can choose. But if I accustom myself to only doing one thing, I probably will not be able to do the right thing at some time in the future when the other is necessary. You see? Much simpler. Really, work is much simpler. In the small things; in that what I am moment after moment. And I let it go. Usually if I don't and I fight it, I already fall asleep. But if it is made up of little moments with this, with that and so forth, I have a chance when my energy does not go into this other, a little anger or whatever it might be.

Mary Whittenburg: I want to report on my task which was to do the breathing. It made me feel very calm and very quiet. Almost detached at times. And also, altho I was quiet, I had a sensation that I could be aware of my blood going around in my body.

Mr. Nyland: Not necessary.

Mary: That only happened once or twice.

Mr. Nyland: You do not have to try to define it. Or even if certain things take place that you become, you notice it, and that is all. You let it go. Otherwise ~~then~~ you will create certain conditions in which you have some fear or a little bit too much joy and it takes away from the fact of doing it. One takes it.

I explain it. It is like a -?-. I simply take it as something that maintains me. And I take a deep breath. When I have taken a deep breath, I give myself a little rest. And it is as if I curl over

before I go down. And I do not go down yet; I take my time. And now I wait and now I wish to exhale. And I have now within my mind the ability to direct, to control the gradual letting out air or taking in air. And, in that process, I have a realization of something that belongs to me which is using and taking in energy in some form and I am with it all the way. You see?

Now I have taken it out of the realm of ordinary automatic functioning of breathing, but I am at that moment present to that kind of an operation. And as it now takes place, almost I would say, I watch it. And whatever happens that I see at the time when this takes place and I will also take in, but I am there. That is, the I is the master almost. It is that controlling factor, as if I try to learn my own business.

If the sons of a father who have a business, want to learn the business, you know, he puts them in the stock room first and then he has to do little packages and then he has to write and then he climbs up to the ordering department and then he has to do a little accounting, go out with the senior salesman and meets customers. Then he comes home again and he is in production and a little bit of a managerial job and then after, then he is vice president and then executive vice president. And then the father retires and he is president.

I become regarding my body, president when I first become a little bit of an errand boy finding out what happens with all the different parts of this machinery. I have to learn it because I do not know. I do not know anything really about it. I cannot control anything. I do not know how to behave. I do not know how it behaves. And I now do at times. I go along for one day with my facial expressions so that I know it. The next day I go along with my posture. The day after with my tone of voice. The day after I

on nothing else but movements. Finally I come to the point that I want to know something about my inner, my insides. Breathing is one of the things that I start with. And I control it in such a way that I say, "I can breathe but I do not have to breathe. Not for too long but at least I can stop it for just a moment."

All kind of things start to happen when I grow up. And when I am groomed for becoming the president of my own body. Because in these kind of processes when I am willing to learn, I become impartial to that what takes place. I see what takes place. And since I go along with it, I am in the process of understanding simultaneity. So, all three things are involved in it. And I take now my manifestations first. This is the ground work. After a little while, I go with my feelings. Something of me will go with my feelings. Then something will go with my feelings as expressed in my body. When something of me, I call it me because it maybe my son who is going to follow up on me, maybe my Keadjan Body is doing it in order to be trained how to fit into my shoes. I do not know how such things takes place. But I know that as soon as I am in feelings, I become interested in blood circulation. When I try to become interested in my brain, I have to have something else, my nervous system. That is how thoughts are carried. Orders are carried from my mind to whatever extremity or whatever part of my body. And those are a little faster so I have to have a great deal of facility.

Mary: I just watch this? I don't do anything with it?

Mr. Nyland: Nothing, just watch it.

Mary: Those things happened but I didn't....

Mr. Nyland: Do not pay attention to it. Do not over do. I have said you can only do it three times a day. But not more. Alright?

Mary: Shall I continue?

Mr. Nyland: Yes, continue for another week. Let me know.

Yes Dick; no hard luck story Dick.

Dick Wachtel: It's not a hard luck story. I have a certain quality in my personality which is very stubborn. It doesn't stop. It allows me to get what I want and not to stop or be deflected in any way. However, what I usually go for in relation to work and...

Mr. Nyland: In relation to what work?

Dick: Work on myself in relation to evolution.

Mr. Nyland: Are we that far that you work on yourself?

Dick: This is the problem I have.

Mr. Nyland: Because you remember last time we talked about that.

Dick: We talked about it a number of times,

Mr. Nyland: Yes, yes, but what to do.

Dick: What to do?

Mr. Nyland: Are you doing it?

Dick: This is my problem.

Mr. Nyland: Good, go ahead.

Dick: I have tried all sorts of, when I am here, when I am influenced by you, when I am influenced by the others in this room, at that time, I desire to work, to wake up, to be what my intellect tells me I ought to be. However, soon after I leave here, even tho I do not forget about it, I cease to have any real desire at all.

Mr. Nyland: Come back.

Dick: Come back? What do you mean. I don't understand.

Mr. Nyland: You are here with a wish. You go out. You remember, but you have no more wish. Come back; get the wish again. Get the wish again.

Dick: How do I do that?

Mr. Nyland: By coming back.

Dick: Walking? Coming back?

Mr. Nyland: Yes.

Dick: I can only come twice a week which I do.

Mr. Nyland: It is in this room still and usually I am here.

Dick: May I call you?

Mr. Nyland: Yes, I have never objected.

Dick: I can't do anything. It's been months.

Mr. Nyland: You call me.

Dick: Allow me to say this. It involves certain values that exist, certain values that I have been conditioned to accept. Most of these concern the satisfaction of my own ego, raising my self esteem. Now that is my emotional frame of reference. And my emotion is always..

Mr. Nyland: Do you like it?

Dick: Now? No, I hate it. Later I will love it.

Mr. Nyland: An hour later?

Dick: I will love it.

Mr. Nyland: Can't you remember what you now hate?

Dick: It has no....

Mr. Nyland: Which part of you is in front now?

Dick: My emotion.

Mr. Nyland: And then next time, an hour from now, it isn't?

Dick: My emotion is still there but it....

Mr. Nyland: Can't you bring it?

Dick: ~~My head~~ My head knows this all the time.

Mr. Nyland: Can your head bring it back?

Dick: No, I don't think so.

Mr. Nyland: Then stand in a pool of water. Do something to yourself. Take a cold shower. That your head can tell. Sit on nails. Do something. It is silly to say, "I have lost it", when you still know you have it somewhere. Use your stubbornness. You say you are stubborn. Regarding work?

Dick: No.

Mr. Nyland: Alright, and you are stubborn.

Dick: Regarding what I want but not for work.

Mr. Nyland: Do you want it?

Dick: Not consistently.

Mr. Nyland: Then make it.

Dick: This is the problem.

Mr. Nyland: At many times, Yes, that always will be the problem. And not all the time are ~~you~~ opposing 180 degrees from the state inwhich you are now. There are times that are obliquely interested. Not exactly the same but ^{very} close to it. Neighbors, not on the opposite side of the street. But you have to find them. You have to look for them. You have to look for them now. You have to say to yourself, "Now; tomorrow morning." This is my promise to myself and if I don't, I cut off my toe. "hat have you ever done to pay? And then, if you have not, in this good state where you claim, you make now a pronine. ~~it~~ Write it up. But Dick, write it in blood. The at least you will know that you were serious. And then when you look at it tomorrow and you see red, maybe something else gets stirred in you. That belongs to your emotion. You have to make yourself remember. And maybe at that time, you will say, "Yes, I must. My stobborness is real." But, you know Dick, it will go a long time like this, for quite some time. All I can say is to be patient as long as you can and keep on coming as long as you can. And I hope to God that you will have some kind of a shock that will actually make you suffer like hell. Then you will do it.

What else is ther? Yes Lotte.

Lotte Karman: I have been to the Foundation tonight and I would like to ask about ~~/-~~. What I am doing does not tell me of my being, as simple as that.

Mr. Nyland: It is a little different. The doing comes from a being. You know, you are, at the present time, whatever you are in daily life, whatever you do. It is you as a body, mind and feeling, existing functioning, expressing life in some form or other. The doing is sometimes three fold. The doing is being engaged mentally in a thought process. The doing can also be feelingly, having a feeling and allowing such a feeling to exist and probably acting on it. But,

in any event, the doing is that your life is acted in expressing. Ordinary doing very often, lets say physically, including playing the violin, but it comes from a state of how I am of my existence or what I call my am-ness. The reason why I do, the reason why ~~know~~ doing belongs to my being is that in this particular state with life in me, life wants to express itself. This is always true. Otherwise a little baby will not grow. Life, when it is once put in a material form, wants to get away and it can get away from it. So, what it does, in the first place, is to make the body grow. And there is, unfortunately, a limit to the body. And it cannot grow any further. The skin maybe prevents it. Whatever it is, the amount of energy that goes into this matter, which I call my body, is limited and life is ~~now~~ now contained in it. And life is not happy in that way. So life finds a new expression in feeling. And it has a certain amount of feeling which is developed in oneself, some in the solar plexus, some in the nerve nodes, which are unfortunately a little bit spread all over the body because they are not in time collected. That is, collected again. They were originally much closer but because ^{of} the growth of the body, the feeling nodes also started to spread out a little bit and life is now very dissatisfied. It has only a little bit of feeling to express with. And, as far as the mind is concerned, it has a little bit of some mental process. And that is the limit of life in a human being. And still, there is more life. And still, there is more wish to grow. So life is constantly looking for other forms of being. And because of this, life knows at a certain point, a mental point, that there is whole row, and a whole area of possible development. ~~This~~ This is the brightness of the mind, the ability to foresee, the ability to imagine, really to have concepts as if they exist but not existing. And this particular quality that this mind has is a very wonderful one for life because life starts to attack it

"now and says, "Why don't you grow up?" And life, as it is, at a point of Do, cannot grow into this new area of consciousness. It has reached a limit. Until life prompts the mind to adopt another method of trying to become objective. And such a joy is then in life when it realizes that there a possibility of further growth. And there is goes into Soul; there is goes into the finishing up of Kesdjan. There it goes into real finishing up of physical body in Si Do. This is life. And the being is this plus this plus this when it is finished. But all along the line there is being. A little higher, a little higher, a little higher, Sol, a little higher La, a little higher Si. Do Re Mi Fa Sol La Si until man is ~~finished~~ filled. And then life is happy because it has fulfilled all its possibilities. At such a time, being filled in that what it is, everything can drop away because life has fulfilled its function and found itself again.

The touch point for life is Do of physical body and the Si Do of intellectual body of Soul. When this touched, it is again part of the totality of all existence. It is a story of how life wishes life and how dependant it is on the being as a mansion, as an edifice, as a means for such manifestation. And then, at the proper time, when it is fulfilled, it simply drops it away and says, "thank you; you have done the duty." The same way as a mortal body simply is left because life has other fish to fry. We stop.

Trudy Bartel: May I ask, Mr. Nyland, how are the possibilities for tape evenings?

Mr. Nyland: Your tape secretary is right here. And you tell her. And then she tells me. And if what she tells me represents a certain quantity of voices, maybe it will go in the right direction. Otherwise, it is dependant on quantity this time because quality and not enough quantity will never make up for the total volume needed for

the effort that went into making the tape. Maybe you agree, maybe you do not, but that is the only way to look at it.

A good week for all of you. No coughing for all of you, for me included. Good night everybody.